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theological interest was with the doctrines that immediately and powerfully affect men, with the practical rather than the scholastic, and that his power was in making simple and fundamental doctrines live and effect revolutionary changes in men's souls. In all this he was pre-eminently the child of that New England theology of which his father, Lyman Beecher, had been one of the leading exponents and defenders.

The true greatness of Beecher was therefore the greatness of a great personality; and his true work in the world, that of bringing to bear personal power for the moving of men toward righteousness and toward God. In this respect he did a work equalled by none of his contemporaries in this country, and remotely approached by but few. When so much has been said, has it not been said that he gained and maintained a place among the greatest men of our nation and our time?

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THE TALMUD AND CHRISTIANITY.¹

THE extension of the historico-religious method to the study of the New Testament has made it necessary that the ideas and aspirations of the contemporary Judaism should be very closely scrutinized. And the New Testament itself, with its Jewish coloring, tempered though it is by a strong and avowed polemic against official Judaism, not only suggests, but demands, this investigation in the interests of its own understanding and interpretation. Responding to this demand, recent years have witnessed the appearance of many works dealing with the history of the Jewish religion in New Testament times. And one of the most striking characteristics of this movement is that the sources of information with regard to contemporary Judaism have been found largely in the apocalyptic Jewish literature which has been preserved chiefly in the Christian church among the apocryphal and pseudepigraphal books. This has been done intentionally, and with the avowed conviction that it is from the literature of the people, the uncultivated masses, that one can gain the most vivid conception of the real force of a religion and of religious ideas.² Proceeding on

¹*Talmud und Theologie*. Ein Vortrag von PAUL FIEBIG. Tübingen und Leipzig: Mohr, 1903. viii + 30 pages.

Introduction to the Talmud. By M. MIELZINER. Second revised edition. New York: Funk & Wagnalls, 1903. 297 pages. \$2, net.

Christianity in Talmud and Midrash. By R. TRAVERS HERFORD. London: Williams & Norgate, 1903. xvi + 449 pages.

²See article by BOUSSET, "Die Religionsgeschichte und das Neue Testament," *Theologische Rundschau*, July, 1904, p. 271.

this principle, the recent works of Baldensperger, Bousset, Charles, Schürer, and Volz, while not ignoring the Talmud and Midrash, have devoted a large share of their attention to the apocryphal and pseudepigraphal books, so far as they can be shown to be of Jewish origin.

That a new and extremely rich field for investigation has been opened up cannot be denied, nor can it be questioned that, so far as the interpretation of Christianity is concerned, this extra-canonical literature is of more value than is the orthodox official Jewish literature. For it is in these apocryphal books that we find mirrored more clearly than in the Talmud or Midrash the thoughts, the longings, the hopes, and the fears of the great body of the people to whom Christ turned with his preaching when the official classes rejected him and his message. But it is only natural that Jewish scholars especially should protest against dignifying these popular heterogeneous and often incongruous ideas with the name of Judaism or Jewish religion, and should insist that, next to the Old Testament, the Talmud, the Midrashim, and the other writings of the recognized leaders of Jewish thought should be regarded as the primary, if not the only, sources for the formulation of a religion of Judaism in the New Testament or any other period.

Expression to this protest was given most forcibly, and with too much of race rancor to be truly scientific, in the little book by Felix Perles entitled *Bousset's Religion des Judenthums im neutestamentlichen Zeitalter kritisch untersucht*. With all its bitterness, however, the book brings into the foreground this fundamental difference of opinion as to the real sources for a history of the religion of Judaism, as Bousset himself has recognized in his reply to Perles.³ Mr. C. G. Montefiore⁴ has also complained of the tendency of Christian scholars to ignore the work of Jewish scholars on what he asserts is their own distinctive field, and declares, on the authority of so great a rabbinic scholar as Schechter, that the apocalyptic writings "contributed very little toward the formation of Jewish thought. The rabbis were either wholly ignorant of their very existence, or stigmatized them as silly or fabulous, and thus allowed them no permanent influence upon Judaism." Such Christian scholars as Dalman and Strack would probably agree, in part at least, with the views of Perles and Montefiore. It seems a reasonable conclusion that both opinions have their justification, and that neither of them is entirely correct. A representation of the religion of Judaism which deals only incidentally with the character and teaching of the great Jewish rabbis, whatever may be its worth in furnish-

³*Volksfrömmigkeit und Schriftgelehrtenthum*, 1903.

⁴"Jewish Scholarship and Christian Silence," *Hibbert Journal*, 1903, pp. 335-46.

ing the background for Christianity, cannot claim to do full scientific justice to one of the most important religious developments that the world has ever seen. And, on the other hand, the ideas which have been preserved in the apocalyptic literature, and which were undoubtedly current in the minds of the common people, the ordinary laymen who knew not the law, must be given due consideration, if we are to form a correct conception of the extent and the intensity of that religious life out of the midst of which Christianity was brought into being.

The enormous difficulties in the way of the mastery of the religious ideas of official Judaism may, it is true, be urged as an excuse for the neglect of this subject by the ordinary Christian scholar, and Jewish scholars, as Mr. Montefiore admits, have not done what they might to make the treasures of rabbinic Judaism accessible to general scholarship. But, notwithstanding the difficulties, it would seem desirable that some few at least of the Christian scholars of Europe and America should attempt to make themselves at home in this great field, and that the contributions of competent Jewish scholars in this department of thought, which is so peculiarly their own, should be welcomed and accorded due consideration. This is the burden of the lecture by Fiebig, one of the works which form the special occasion of this article. Within the short space of thirty pages Mr. Fiebig has managed to compress a good deal of interesting information with regard to the extent and character of the Jewish rabbinic literature, with illustrations of the light thrown on New Testament narratives and doctrines from the teaching of the Talmud, and suggestions as to the best way of making the thought of the Talmud available for the history of religion, and especially for the history of the origin of Christianity.

Our second book furnishes for the English-reading student an admirable introduction to the great body of the rabbinic writings. In its present form it is the second edition of a work whose first edition appeared in 1894. It seems to have been written especially for the use of Jewish students, but its comprehensive character and its freedom from the polemic spirit make it an excellent work to put in the hands of a Christian student as well. A brief outline of its contents may be useful. The author gives in successive chapters a brief survey of the Mishna; of works kindred to the Mishna; the authorities and expounders of the Mishna; the Gemara; commentaries, epitomes, editions, translation of the Talmud; the legal hermeneutics of the Talmud, with the explanation and illustration of the numerous rules for the artificial interpretation; an outline of the talmudic terminology and methodology; and lastly, and all too briefly, a series of notes on the ethics of the Talmud. Two valuable indexes and a key to the abbreviations used in the Talmud complete the volume.

Our third book deals with another phase of the relationship between Judaism and Christianity, namely, the attitude of the rabbinic writings as the literature of official Judaism to Christianity and especially to its founder. The field is not a new one. The pamphlets of Heinrich Laible, *Jesus Christus im Thalmud*, and of Professor Dalman, *Was sagt der Thalmud über Jesum?* (English, *Christ in the Talmud*, by A. W. Streane, 1893) went over the same ground as that covered by the work before us, in so far as it deals with the statements of the Talmud with regard to Jesus. But the wider scope of the present work in treating of the utterances of the Jewish literature with regard to Christianity gives it an independent value. It also furnishes an interesting and thoroughly sympathetic outline of the rabbinic religious and ethical system, and describes how the rabbis reared their vast structure on the basis of the Old Testament or more closely defined, upon the basis of the Pentateuch, with its substance in the Sh^{ma}, by their method of tradition and artificial interpretation. The author sets Judaism as a system of life and thought, with perhaps too sharp a definition as a system of religion of works or ortho^{praxy} with liberty of faith, over against historical Christianity as a religion of faith or orthodoxy with liberty of works.

An appendix brings the original texts of the passages which are translated and commented upon in the body of the work. In addition to their value as sources, they are of value in that they give the reader who may be acquainted only with classical Hebrew an inkling of the difficulties which confront the student of the Talmud as he attempts to translate the strange Aramaic and new-Hebrew sentences, and to attach some intelligible interpretation to them.

When we consider the struggle between Christianity and Judaism to which the New Testament bears witness, perhaps the predominant thought in the mind of one who looks over these references is one of surprise that the Talmud contains so little evidence of that struggle. Our Lord himself is referred to chiefly in veiled language, but there is unmistakable evidence that official Judaism sanctioned and circulated, if it did not originate, the familiar stories concerning his birth out of wedlock and the impurity of his mother. The hatred for Jesus is shown by the declaration that he was a sinner who led the multitude into sin, and by the assertion that he had no part in the world to come. The Talmud bears witness to his miraculous powers, to the fact that he gathered disciples about him, and to his execution; though there is a strange lack of harmony in the statements as to the time, place, and manner of his death; but it adds nothing with regard to his life and work which is not contained in the gospel narratives.

In the second part of his book Mr. Herford is upon ground that has not been so thoroughly worked before in English. In his discussion of the talmudic references to Minim and Minuth, heretics and heresy, he seems to us to show conclusively that the common opinion that the reference is to Christians and Christianity is the correct one. In this he refutes the arguments of Friedländer, who in his work, *Der Vorchristliche jüdische Gnosticismus*, sought to prove that the Minim were Gnostics of the Ophite sect. Occasionally, on the testimony of Mr. Herford, the term may denote other heretics, but usually the reference is to Jewish Christians, and probably to Jewish Christians who held a Christology similar to that of the epistle to the Hebrews (pp. 380, 381).

The view that the Minim were Jewish Christians is not only in harmony with the fact that the hostility to the Minim was most marked about the beginning of the second century, and then gradually decreased until the relations between them and the rabbis were almost friendly, but it also throws light upon the diminishing significance of the distinctively Jewish element in the early church. When Christianity ceased to be a Jewish sect and became avowedly gentile, it was no longer a matter of concern to rabbinical Judaism.

In closing, it may not be amiss to echo the sentiments of our authors and to hope that the day may not be far distant when the means for a correct estimate of this religious system which is so closely related historically to Christianity may become more generally available. Even if no important information is to be derived from talmudic sources as to the origin and early history of Christianity, yet, in the interests of science and of the extension of the kingdom of God, it may well be urged that justice be done the Jewish religion.

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THE ORGANIZATION OF THE EARLY CHURCH.

THE literature on the subject of the origin of the Christian ministry has been recently increased by two additions—*The Church and the Ministry in the Early Centuries*,¹ by Professor Lindsay, principal of Glasgow College of the United Free Church of Scotland; and *The Church and its Organization in Primitive and Catholic Times*,² by Rev. Walter Lowrie.

¹ New York: Longmans, Green & Co., 1904. 402 pages. \$3.50, net.

² New York: Armstrong, 1903. 398 pages. \$2.